

The ROYAL PATTERN:

68 OR, A
SERMON
UPON THE
DEATH

Of Her Late
Most Excellent MAJESTY
QUEEN ANNE;

Preach'd in the Parish-Church of *FINCH-
LEY* in the County of *Middlesex*, upon
Sunday August the 8th. 1714.

AND
In the Parish-Church of *St. Mary Alderman-
bury*, upon the *Sunday* following.

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Rector of *Finchley*, and Lecturer of *St. Mary
Aldermanbury.*

Published at the Request of those who heard it
in each AUDIENCE.

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MDCCXIV.

The Royal Yacht

SEAFARER

ON THE

DEATH

OF

Most Excellent Majesty



QUEEN

Victoria

and Prince of Wales

and their children

and their families

and their servants

and their dogs

and their horses

and their carriages

and their furniture

and their effects

and their property

A
S E R M O N
UPON THE
D E A T H
O F H E R

Late Most Excellent MAJESTY
Queen A N N E;
Preach'd at the Parish-Church
of *Finchley, &c.*

PSALM lxxxii. 6, 7.

*I have said, Ye are Gods: and all
of you are Children of the most
High.*

*But ye shall die like Men, and fall
like one of the Princes.*

THE Psalm contains an Exhortation to the Magistrates and Judges of the Earth, to answer the Ends of their High Office and Calling, by (a) *defending the Poor and Fa-* (a) Ver. 3, 4.
A 2 *therless,*

therless, and by doing Justice to the Afflicted and Needy: By delivering the Poor and Needy, and by ridding them out of the Hand of the Wicked. And as a Motive to engage them, its Author hath well and fitly reminded them, that they themselves, be their Station never so exalted, have yet a Superior, and a Sovereign to account to: Inasmuch as

(b) Ver. 1.

(b) *God standeth in the Congregation of Princes, and judgeth among the Gods.*

And though in some, from sordid Flattery, and in others, from Esteem and Reverence, there be an Aptness to magnifie their Character, and to consider them, as somewhat more than Men; yet the common Infirmities of human Nature, will prove them to be taken out of the Common Mass; as the Common Fate of Mankind will return them to it.

Their Commission from God, to act as his Ministers, bears indeed some Resemblance and Affinity, to that of the Angelick Order. And in this View of their Character, the Psalmist had said, that they were Gods, and that all of them were Children of the most High: But yet this (it is plain,) was no Exemption to them, from the Effects of

of that universal Sentence, which hath
(c) appointed unto all Men, whether (c) Heb.ix.27.
Princes or Subjects, *once to Die*. And
therefore, notwithstanding the Digni-
ty of their Station, and the Preroga-
tives wherewith it was attended, my
Text hath roundly told them, that they
should *die like Men*, and *fall* as other
Princes had fell before them.

The Words I have read to you, Branch
out (you observe) into two Divisions.

I. There is a certain Dignity ascri-
bed to Princes ; And yet there is,

II. A Remembrance suggested to
them of their Mortality. But accord-
ing to the intended Order of my pre-
sent Discourse, the *latter* of these, will
be so Interwoven with some Particulars
arising from the *former* Article, that
there will be no Necessity of consider-
ing them under Two distinct Classes.

You will therefore be pleased to lend
me your favourable Attention, whilst
from the entire and united Sense of the
Words before me, I observe to you these
Two Things :

I. *The Original of all Magistracy and
Power :*

II. *The*

II. *The Duties hence arising (respectively) to Prince and People.*

I. *The Original of Magistracy and Power* is strongly suggested, where Princes are made to bear the Illustrious Character of Angels, who are represented as (d) *Spirits Ministering* to God in his Government of the World.

(d) Hebr. i.
14.

Now the least which can be apprehended of the Psalmist's saying to the Magistrates and Judges of the Earth, that they were *Gods*, must needs be this; That they were entituled (like Angels) to the Character of God's immediate Agents and Vice-gerents; that they were the Channels through which he conveys his Blessings to the World, and his *Ministers* (as the Apostle (e) styles them) to Men for their good.

(e) Rom. xiii.
4.

I would not willingly make this Subject a Contentious one, nor introduce into it any Thing which should carry the Face of being so; and therefore I shall only now observe to you, that whatsoever may have given Rise to the various *Forms* and Models of Human Governments; or whosoever be the *Persons* vested with Dominion; the *Fountain of Authority* still is Divine and Heavenly; to the *King of Kings and Lord*

Lord of Lords, we may finally trace it, and so (f) the Powers that be are Ordained of God: The Course of his Providence devolves it upon the Ruler; and the Ends of his Providence are answered by it. ^{(f) Rom. xiii.}

Where there is no express Designation of the Person, or the Form by a Voice from Heaven. The Ordinances of Man, and the Laws of Countries, are the only Measures which are left for us to judge by: Yet still, I say, whatsoever be the Form, or whosoever be the Person, the Power which is exercised, proceeds from the (g) Blessed and only Potentate. And, ^{(g) 1 Tim. vi. 15.}

Where Revelation is silent, there is This from Reason to evince the Thing to us; that there is no one Instance assignable of Moral Duty, which is more demonstrably to be proved the Will of God.

For if the Necessity or Expediency of Moral Virtue to the good Order of the World, or to the Happiness of Mankind, be the Grounds of our Persuasion, That it is the Will of God; there are these to prove, That Government is so; and that it is the very Way and Method, wherein the Providence of our Gracious Potentate designed our Ease and

and Happiness : For that *Ease* and *Happiness* cannot be enjoyed by reasonable Creatures, in a State of *Anarchy* and *Confusion*, needs (I imagine) no laborious Proof.

Suppose then only this ; That a wise and benign Providence, means always the very contrary to *Anarchy* and *Confusion* ; and you will suppose the very Thing which I am now asserting, viz. That *Government is the Will and Ordinance of God*.

And indeed upon the same Grounds and Premises, which infer our Obligations to every other Instance of *Natural Religion*, this of *Rule* and *Subjection* will likewise be established ; since there is no possible Subsistence for Mankind without it.

And besides the same *common Reason* for one, and for the other ; there is for both, the same *Universal Consent* of all People, Nations and Languages. There have been (it is true) some Pretences to an Exception from this and that Particular ; Some unnatural Practices have with much Endeavour been produced in Proof, that even *Moral Virtue* it self hath had no such general Concurrence to be pleaded for it : And whence, I beseech you, have such Instances been
fetch'd,

fetch'd, but from Places, whose Inhabitants had nothing but *Shape* to prove them *Men*; and even those Instances themselves, at last but scurvily attested? Yet as *Moral Virtue* will ever (it is hoped) maintain its Character; so, if there be no other, than these, or the like Exceptions; *Government* may still subsist upon the *same Foundation*, may stand upon the Support of the *same Principles*, or fall under the Weight of the *same Objections*.

There is for both an *equal Necessity*, an *equal Expediency*, and (for ought appearing to the contrary) a *Concurrence of Opinions and Practices, equally general*; and therefore they are plainly Cases of *like Importance*, and, as such, have met with a *like Reception*; and both enforce their Obligations upon Mankind from *one common Source*; even from the *Will of God*, sufficiently notified by his Attributes, which ever suppose him *willing*, and commanding all fit, all necessary Means to his *Creatures Happiness*.

Now if *Government* subsists upon the *same Foundation* with *Natural Religion*

gion, and with *Moral Virtue* ; there needs no more be pleaded for the Reverence due to it, nor for any Thing which tends to maintain its Dignity. This, however, will be farther considered in its proper Place.

Mean while, I observe, that there is the *manifest Signature* of God's *Hand* and *Authority*, wherever there is a *proper Manifestation* of his *Will*. Now his *Will*, in this Case, is sufficiently *notified*, I say, by his *Attributes*, if there were no other, nor farther *Declaration* of it. But since the Inferences from *these*, are too refined and Speculative for the Discernment of many, less inquisitive and curious Judges ; therefore we have in *this*, as indeed in *other* Examples of *Moral Duty*, the express and positive Assertions of a written Law. (b) *By me*, (saith the Word of GOD) do *Kings reign, and Princes decree Justice : By me Princes rule, and Nobles, even all the Judges of the Earth*. And this, we may observe, was afterwards inculcated by our blessed Saviour, with a strong Innuendo, That the *Titles* of Princes once acknowledged and submitted to, were not

Mat-

(b) Prov. viii.
15, 16.

Matters of Private Cognizance ; (i) (i) Matt.xxii.

Shew me (saith he) the Tribute-Money ; 19, 20, 21.

and they brought unto him a Penny :

And he saith unto them, whose is this

Image and Superscription ? They say

unto him, Caesar's : Then saith he unto

them, Render therefore unto Caesar, the

things which are Caesar's, and unto

God, the things which are God's. St.

Paul, after this, commented well upon

his great Master's Text, when under

the severest Oppressions, he reminded

his Roman Converts, (k) That the

Payment of their Tribute was a virtual 6. (k) Rom.xiii.

Acknowledgment of the Persons it was

paid to, being the Ministers of God.

As in Truth and Fact, somewhat of

the divine Impress and Character hath

ever been the undisputed Ornament of

an Imperial Crown.

The Forms and Methods which con-

vey the Power, though confessedly the

Creatures of human Invention, are,

however, the Instruments of divine Pro-

vidence, approving, or at least permit-

ting, when not appointing them : As

indeed, the Providence of God doth or-

dinarily chuse to veil itself under the

Agencies of Man, and under the Cover of human Councils.

If we had need of putting *invidious* or *doubtful* Cases, I might add, that even in the *worst* of these, and in the most *suspected*, the *Power* is *God's*; though a *Trust* is always liable to be either *Invaded* or *Perverted*. But as our Case requires no *Enlargement* upon this Particular, I shall here *dismiss* it, without farther Attempt to prove, or to explain it.

II. The next Thing therefore propounded to your Consideration, was this, *What are the Duties hence arising respectively to Prince and People*; for doubtless, if *Government* be the *Ordinance of God*, and do proceed from him, it hath its Ends to be served, which are founded in his *Will*, and do lay upon both the Parties concern'd in it, (both upon Prince and People) a suitable Obligation to answer those Ends, and so to fulfil his *Will*.

I. I begin with the Duties of the *Prince*: And here I beg leave to observe, That even Rulers themselves, when

when most exempted from *human Laws*, have yet a *Master in Heaven*, to whom they are equally accountable with the meanest of all their Subjects.

At my Entrance upon an Argument so nice and delicate, and so much too deep for me, it would be fit (I am sensible,) to bespeak your Excuse and Favour, but that I find my self happily reliev'd in it, by the *Pattern* and *Portraiture* of our late Excellent Princess; which will enable me to say, with Decency, what Rulers *should be*, by only remembering to you, what *She was*.

If then a Sense of Subjection to a Superior Power: If an Apprehension, That *God standeth in the Congregation of Princes, and is a Judge among Gods*: (If this, I say,) be a Prime Ingredient in the Royal Character; *This*, you well remember, was wrought up in his Mind of our departed Sovereign, to its highest Pitch of Influence and Efficacy. The Hours She dedicated to the more immediate Service of Her heavenly Master, Her *Publick* and *Private Devotions* witness it.

The Splendor and Grandeur of a Court, could not deface those Impressions

ons of an early Piety, which She carried along with Her, through various Changes of Fortune, and which never forsook Her till She resign'd Her Life.

How true She was to the Church, which bred and baptized her, was sufficiently attested by manifold Tryals, which few of Her Rank and Station have been ever put to.

What She was in her *Private* and *Domestick* Character; how Good and Gracious to those about her; how Courteous and Affable to all; how little querulous or impatient under the Infirmities of a broken Constitution; they will ever (it is hoped) remember, with Gratitude and Affection, who had the Honour of attending Her Royal Person, and thence of observing Majesty unveiled, and descending to the Familiarities of common Life.

In Her Conjugal State (whilst that Blessing was continued to Her) how rare and singular was the Pattern She set, of the Virtues which adorn, and which only can make it happy! The Day which severed the *PRINCE* from the *QUEEN*, slacken'd (we may reckon)

reckon) the Bands of Union between Her Soul and Body ; which, after the Shock of that first Convulsion, did never well accord with each other. In *Him* She lost a *Friend*, who divided with Her the secret Burdens and Mournings of Her Spirit ; and a *Friend* is a *Jewel* not often found amongst *Crowns* and *Scepters*, and the Blaze of *Courts*.

If we ascend yet higher, from Her *Private* to Her more *Publick* Character ; such a Scene of Wonders will thence be opened to our Memories, as will deserve an Historian, equal to one of Her Noble (†) Ancestors ; and yet will hardly find Credit from *Posterity*, even when *so* related.

(†) Earl of
CLAREN-
DON.

This is indeed a Theme too big to be contracted within the narrow Compass of a few *Curfory* Lines ; and too Magnificent for a Pen, which hath not Room, nor Ability to do it Justice. But it will, doubtless, one Day, fill some glorious Volume, which shall record the Praises of our Illustrious QUEEN, in a lasting Monument. To the *Historian* therefore let us leave, as his proper Province, the Wisdom of Her

Her Councils, the Success of Her Arms, and the Conduct of Her Treaties: And let us rather, in *this Place*, consider Her, Cloath'd, as She always was, with the *Robes of Righteousness*, with the Ornaments and Graces of the Gospel.

A *Sense of Religion*, and a *tender Regard to the People's Welfare*, finish the Character of a Prince *after God's own Heart*.

Now what Her *Sense of Religion* was, each Day of her Life gave some signal Proof; and none *more Signal* nor *more Exemplary*, than those which preceded Her Solemn Change! Here Her Patience and Resignation, Her Affiance in God as Her Saviour, and Her Reverential Fear of Him as Her Judge, had all their proper Tests; and came off from each, with Honour and with Victory.

What tender *Regard* She had to Her *People's Welfare*, What earnest Longings to make them easy and happy, Her whole Reign is one continued Testimony: And I wish there were not too much Reason to suspect, That She Seal'd, at last, that Testimony with
Her

Her Death ; that She died, I mean, the sooner, for Her Care, to make us a contented and easie People.

It is reported as a Maxim in our Laws, That *the Prince can do no wrong* ; but with *Her* it was a Maxim, that *She would do none* : So that as our *Laws* do not charge the Prince with *Grievances*, common *Equity* will discharge *Her* from them, whose *Will* was ever averse from them.

To be misguided sometimes, and misperuaded is a Frailty, which the most consummate *Wisdom* is not *always* exempt from ; and which the most *con- descensive Natures* often lie most open to : So that Errors of *this Kind* are no otherwise to be accounted, than as the *Shades* of a *finished Character* ; or as the *Foils* of Great and *Illustrious Vir- tues*.

To stick upon *these*, and to neglect a thousand *Excellencies*, is a Barbarity, which *no Subjects*, but *English* ones, dare offer to the Memory of their *Sovereign* ; and *none* but the *worst* of *English* ones, would offer to the Ashes of *such a So- vereign*.

All Orders and Degrees of Men amongst us, have tasted Her Indulgence ; and (which perhaps will better commend the *Clemency* of Her *Disposition*, than the *Wisdom* of Her *Government*) even all *Parties* and *Factions* have had a Share in it.

These, indeed, were the standing Embarrassments and Misfortunes of Her Reign ; what made Her *Crown*, and Her very *Life*, at last a Burden. *She* could have no rest in Her *Spirit*, because others would have none in theirs. So tenderly did She sympathize with Her People's Infirmities, that their *Jealousies* and *Fears*, were Her *Agonies* and *Torments*.

But though all Her People, and all their Concernments lay near her Heart ; yet none had the Honour of a nearer Approach to it, than they, whose Province it is to wait at the *Altar*, and to Minister in *Holy Things* : Nor on any therefore, more strictly, than on these, doth *Gratitude* fasten its Bonds and Obligations.

As Religion was Her Principal Care,
 (1) Pſal. xvi. and She (1) had set the Lord always
 8. before

before Her; to the (m) Houses of God, and the Offices thereof were regarded by Her, with a Munificence proportioned to Her Sense of their Wants, and to the Importance of supplying them. God we trust, hath remembered, and will yet remember Her concerning this; nor will any Time wipe out the Memory of the good Deeds which She hath done.

Since She hath therefore, submitted to the common Fate of Mankind, and to the general Law of Providence; let no Eminence of Station, or Fulness of Fortune, or Number of Friends, or Accessions of Wealth and Power, lead any of us into a Forgetfulness of the End which awaits us, or of the Judge we are to account to. We see how the Fashion of this World passeth away, and how its Glory withereth. In the midst
C 2 of

(m) Nehemiah xiii. 14. Witness to this Purpose, HER Noble Gift of the First-Fruits and Tithes to the poorer Clergy; and HER Royal Care, for enlarging the Opportunities of Publick Worship, by building Fifty new Churches; and for the more Regular Celebration of it, by Converting Chapels where they should be judged fit, into Parochial CHURCHES.

of Life we are in Death, and in the midst of Honour, are hastening to feed the Worms.

Thus you have heard the proper *Duties of a Prince*, exemplified in the *Virtues of our departed Princess*; and will see them, I trust, again exemplified, in the Person of our Present Sovereign; the *Living*, I mean, but not the *Dying Virtues*.

The next Thing to be considered upon this Occasion, is;

2. What are the *Duties of the Subject toward the Prince*. And I wish I could say upon *this*, as I did upon the former Article, that we had any like Sample to copy by; Any, from whose Example we might take, without farther Resort, a fair Transcript of these several Obligations: The Principal of which fall, I think, within the Two following Topicks.

First, A Respectful Submission to his Authority.

Secondly, An Honourable Regard to his Memory.

First,

First, Without a *Respectful Submission to his Authority*: The Ends of Government can be never answered. His very *Power* to protect, and to do us good, depends upon a *Respectful Submission to it*. Where this is *totally* withdrawn, there is a Dissolution of the whole Frame of Government; and whoever withdraws his *Share* of it, does his *Part* towards such a Dissolution, and relaxes in the interim, its strongest Ligaments. Even to *debate* the Reverence due to it, is to *diminish and impair* it; Nor can it therefore be imagin'd Consistent with, or Conducive to, any Purposes of *Government*, to put Invidious Cases, wherein the Measures of our Duty, may with any Colour be disputed.

To creep out of our Allegiance, by Reserves and Exceptions; or to acknowledge no more of it, than what meer Necessity enforces; is no good Sign of our liking it, nor of our Reverence for the Dignity of an Imperial Crown.

Our *past Experience*, as well as our *future Hopes*, forbid our Entrance upon those dangerous Supposals, which would suggest to us Priviledges, never possible

possible to be stated, and which will always be *felt*, when they become Cases of *Fact*, and therefore need not be anticipated by any previous Descriptions. Men who are pinch'd, will not want to be told of it; their *Feeling*, to them will be instead of *Argument*; so that it will better serve the great *End of Government*, (which is confessedly, the *People's Good*;) to tell them *how much*, than to teach them *how little* they are obliged to bear.

This is the Method, which the Wisdom of our Religion, and of our Laws, hath every where inculcated. And wiser than *these*, it will not become us to pretend to be.

The Stating a *Case of Extremity*, will have this unlucky Consequence; that every *real* or *fancied* Grievance, will presently be thought *it*; And the Suggestion, that a Danger may at any *Distance* be prevented, will soon represent it *near*, when once it becomes a Matter of Convenience to have it judged so.

Far

Far be all such Principles and Practices from Loyal and Obedient Subjects ! The CHURCH of *England* never yet hath taught Men to be *otherwise* ; because the Gospel of Christ, and the Laws of Her Country, have been always hitherto (and may they always continue !) the Rules whereby She instructs Her People. Now neither of *these* hath yet declared, *when*, or *where* our Allegiance becomes no Duty. The Regnant Prince will have Power to *enforce*, and therefore more easily may *obtain* these Measures of Duty from Us.

But I observed,

Secondly, That an *Honourable Regard* is due to the *Memory*, even of *Departed Princes*.

Now, here, at last, is our hardest Part, To carry a steady Hand between Condolances and Gratulations. Yet surely there is between them no *real* Inconsistency. What We owe to the Memory of our *Late* Gracious Sovereign, Posterity (we hope, *very late* Poste-

(m) Prov.
xxiv. 21.

Posterity) will pay to our *Present*. And whatever a *Prince in expectation* may think of those (m) *who are given to Change*; a *Prince in-Possession*, Wise and Discerning (as Fame reports of His Present Majesty) will cherish those Faithful Subjects, whose constant Wish and Prayer it is to (n) *to leave Him Surviving*, and whose Grief it would be, to see him go before them. Such Wishes and Prayers we once put up for our Late Excellent Princess; and such is the Grief conceiv'd upon our Loss of Her. But let no Man hence load us with injurious Imputations, as if we were discontented with a Sovereign, to whom our Oaths and Interests had before attach'd us.

Those

(n) *Suetonius in the Life of Octavius Augustus Caesar, hath recorded a Remarkable Instance of this kind of Loyalty, frequently paid by Heathen Subjects to Heathen Princes, where there could be no Suspicion of Flattery for the Cause of it. Nonnulli Patrum familiarum Testamento Caverunt ut ab Heredibus suis, praelato titulo, Victima in Capitolium ducerentur, Votumque pro se solveretur, QUOD SUPERSTITEM AUGUSTUM RELIQUISSENT. Sueton. in Vit. August. cap. 59.*

Those Prayers and Wishes are now devoted to *His* Service, which *heretofore* were *Her's*; and the Honours paid to the Memory of the *Predecessor*, will be renewed to the *Successor*, whenever the Providence of God shall call upon *us* or *ours*, for the Payment of them. But let none make a Merit of their forward Zeal to the *one*, who have fail'd in their due *Respects* to the *other*. What reflects in general upon the Honour of *Government*, cannot long please a Wise and Discerning Governor.

The Time will surely come, when it shall favourably be remembered, through what Hands and Instruments, the *Present Settlement* became a Law; with what Universal Concurrence of those in Power, that *Law* hath found a punctual Execution: And then assuredly it will be deemed no Crime by a Prince in Possession, That a Prince in Possession, had the Hearts of Her People, and that they do not drop Her Memory without its proper Honours.

Possession stands in the Middle, as in the Post most Honourable, between *past* Enjoyment and future Hope. Both

D

Retro-

Retrospect and *Prospect* are always entitled to *some* Share of Honour; the Proportions of which are so much the Larger, the nearer they approach to the *Present Point*. Thus a *Benefit fresh in Memory*, calls ever loudest for its fit Acknowledgments; as an *Hope within the nearest View of Accomplishment*, is always apt to have its strongest Influence upon our Pursuits and Passions.

It is indeed the best Security, that the *present* Blessings of Government shall be duly regarded; when such as are *pass'd* and *gone* are not too soon forgotten. Nor will it any Way instruct Men in the Reverence due to *Majesty*, to observe it *Insulted*, even when in Dust and Ashes: We can have no Suspicion that this is a Practice any where encouraged; nor would it consist with the Esteem, which is due to our Present Governours, to insinuate against them so vile a Slander.

But when once this Part is over, and the Tribute of our Condoleances is duly pay'd; Let all thenceforwards be Congratulatory: Let no Presumptions pass in Prejudice against a Prince, as yet unknown to us, otherwise than by the
Fame

Fame of his Virtues ; and to whom as yet, *we* are otherwise unknown, than by magnified Reports of our Faults and Follies : As we expect to reap the *Benefits* of his *Protection and Government* ; Let him have the *Ease and Pleasure* of our willing *Obedience*. And from his *Experience* when He comes amongst us, that we *have been* Loyal and Submissive to his Illustrious Predecessor ; Let him take his Estimate of our *future* Conduct, and judge what Subjects He is likely to *find*, or *make* us.

And therefore let us not break up our present Assembly, without once again remembring our LOSS.

A Man who should have formed his Conjectures upon any common Measures of *Tenderness or Humanity*, would not have expected, it should suddenly be *forgotten* ; or indeed that our Excellent Princess, so lately the *Light of our Eyes and the Breath of our Nostrils*, should any where be remembered, without suitable Emotions of Sadness and Sorrow.

As yet, 'tis true, we have scarce had Time to feel our Loss, or to lament

it ; such a *suddain* Blow *stuns* more than it *smarts* ; but if it does *neither*, 'tis a sign the Parts affected are *insensible* and *stupid*.

To shed, for *her* sake, a single Tear, were, however, absurd, and impious, and even *unkind* to Her. She hath now a *Rest from all Her Labours* ; the Insolencies of Faction do not torture Her ; the *Madness of the People* doth not affect Her : *Her Works follow Her*, and She feels, we doubt not, the blessed Difference between the Sceptre of an Earthly, and an Heavenly Kingdom ; between a Crown surcharged with Cares and Fears, beset with Design and Interest, and endless Contests, and a Crown, which hath All, and infinitely more than all, the Splendor and Felicity of the *former*, without the dark side of its Incumbrances and Torments. The oppressive Weight of the *One*, hath hastened, in all likelyhood, Her Approaches to the *other*. *Here*, and *Here only*, Her *People's* Interests and *Her's*, were separated ; since *here* She is a *Gainer* by *their Loss* : The single Instance wherein She was ever
so !

so! And nothing but Death could have produced even *this* Example!

When the Case is thus, we will not too much, nor anxiously condole with ourselves upon the Will of Providence: That will ever carry on its own wise Purposes, whether we receive the Results of them with Reluctance or Submission.

Elibu put to *Job*, a sarcastical and biting Question, when he thus expostulated; (o) *Should it be according to thy Mind? He will recompense it, whether thou refuse, or whether thou abuse.* (o) *Job xxxiv. 33.*

What common Humanity will allow, or even commend, in some degree and Measure, the Christian Religion will not endure, when it becomes excessive: And therefore we should not be sorry as Men without Hope, for them that sleep in the Lord Jesus.

As to our selves, whatever be our Loss, there is yet (God be thanked) no Cause of Despondency. Besides all Grounds of Human Confidence; in Him, who (p) *both delivered, and doth deliver,* we should also trust, That He will yet deliver us. (p) *2 Cor. i. 10.*

From

(q) 1 Theſſal.
iv. 11.

From our paſſ'd *Experience* of God's favourable Dealings with us, we may well and reaſonably *hope*, that He yet hath in Store for us other Bleſſings. And the ſureſt Means of deriving theſe upon our ſelves and Country, will be a (q) *ſtudy to be quiet and to do our own Buſineſs*; a conſtant and Religious Senſe of our Dependance, and a ſtedfaſt Regard to our Oaths and Obligations.

For the Saint Departed; let Her live long in the Hearts of Her People; and let Her Name be celebrated with Honour, even by our lateſt Poſterity; Let Her Memory be ever precious with us, as Her *Death* is in the Sight of God, and let no virulent Tongue aſperſe or darken it, without our deepeſt Repentments, as of a common Injury.

And if in any Thing we have added to the Weight of Her Cares, let Her Illuſtrious Succeſſor, upon whom our Laws have devolved Her Honours and Her Burdens, reap the Fruits of our Repentance, by our *leading quiet and peaceable Lives in all Godlineſs and Ho-neſty*.

So may the Protection of a gracious Providence guard us still, and watch over us for Good; avert from us all impending Mischiefs, and bring us at last to meet together in that Glorious Presence, where there is *fulness of Joy, and pleasure for evermore.* Amen.

F I N I S.
